● 113

Yugoslavia EF1
Albania EG1 ●
Rumania ED1
Bulgaria EE1

/For additional bibliography, see 17: Thurnher, EF6 Serbs, category 116, pp. 88-92./

• 113
513

Yugoslavia EF1
Slovenes EF7
Albania EG1 •
Rumania ED1
Bulgaria EE1

/For general information on sleeping quarters in the house, see scattered references in 17: Thurnher, EF6 Serbs file, category 116./

• 113
231
233
235

Yugoslavia EF1
Albania EG1 •
Rumania ED1
Bulgaria EE1
Slovenes EF7

/For information on the types of shelter provided for domesticated animals (including cattle), see scattered references in 17: Thurnher, EF6 Serbs file, category 116./

● 113
333
323

Slovenes EF7
Yugoslavia EF1
Albania EG1 ●
Rumania ED1
Bulgaria EE1

/For additional miscellaneous bits of information on the use of brick, stone, tiles and masonry in building construction, see scattered references in 17: Thurnher, EF6 Serbs file, category 116./

● 113
192

Slovenes EF7
Yugoslavia EF1
Albania EG1 ●
Rumania ED1
Bulgaria EE1

/For the use of special terms associated with the parts of a dwelling or of a non-residential structure, see scattered references in 17: Thurnher, EF6 Serbs file, category 116./

113, 167, 177

Albania EG1

[For a brief statement regarding the status and organization of the 3,000 Albanians in the Soviet Union said to have survived World War II, see 21:Kolarz, R1 Soviet Union, category 116, p. 147. A bibliographic note citing a Soviet ethnographic study of this group appears on p. 161.]

113, 439, 648 Albania EGl

[For a discussion of the nature, scope and probable future trends (up to 1970) of Soviet economic relations with the East European satellites since World War II, and the degree of inter-satellite economic integration, see 60: Bergson, Rl Soviet Union, category 116, pp. 321-355]

113, 183, 563 Albania EG1

[For data on beliefs and customs relative to baptism of Moslems in Albania, see 9: Filipovich, EF1 Yugoslavia, category 116, pp. 4-5.]

Bulgaria EE1
Yugoslavia EF1
Albania EG1

113, 342

/For each end plate illustrating house plans in source 9:Megas, the author lists his sources of information in an appendix. See 9:Megas, EH1 Greece, category 116, pp. 120-134./

8:Coon E-5 (1929-30;46-48)1950 EG1 Albania EG1
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Albania EG1

771 Thus their practices and beliefs included: building sacrifices,
[782] which at one point were most probably human sacrifices; the faith
[769] in the existence of certain snakes that guarded treasures and in the tutelary spirits of people; exposing the dead after the manner of the Parsi, as a result of that lack of respect for the corpse which springs from the knowldege of the eternity of the spirit--the ancient Thracians were jubilant whenever someone died, and they wailed when some-
[775] one was born--; werewolf conceptions; separation of the soul in sleep; wandering about of the dead, especially of evil people who in the form of a ghost or in a transformed human shape cause harm. The foreseeing of the future makes use of materialistic means in order to survive before the masses in a degenerate age which no longer knows
[787] or believes. It prophesies from the fissures that appear in a heated sheep's shoulder blade or hen's breast bone; also from the bright and dark spots in the light filtering through, or from the flight of birds.
[784] The old knowledge of the emanating, radiating spiritual forces of beings and things is used for magical purposes, for instance little pieces of paper that have something written on them and which are worn as a protection or drunk after they have been dissolved in water. The sun still lives among the Albanians as "God's reflection."

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/101: Illustrations./

2: Durham B-5 (ca. 1910)1928 EG1 Albania EG1
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AHMS 113

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Some Tribal Origins, Laws, and Customs of the Balkans

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10: Hasluck F-5 (1926-1939)1954 EGl Albania EGl

INTRODUCTION

113 There is a singular absence of ethnographical material in English which deals with either the Balkan tribes in general or the Albanians in particular. In fact, apart from handbooks compiled during the Hitler war and still inaccessible to the general public, almost all that the student of Albanian life and custom can consult is the work, admirable indeed but of a single author, the late Miss Durham—*High Albania* (1909), and *Some Tribal Origins, Laws, and Customs of the Balkans* (1928), and two other works more nearly concerned with politics. In languages other than English there are the valuable *Albanesische Studien* of J. G. von Hahn (Jena, 1854), the same author's *Griechische und albanesische Märchen* published in Leipzig ten years later, the *Contes Albanais* of Auguste Dozon (Paris, 1881), and possibly passages in Strabo and other ancient authors with regard to the Illyrians from whom the Albanians in the main derive. More recently the Reale Accademia d'Italia has published an Italian version of Gjeçov's *Code of Lek Dukagjini* (Rome, 1941) and a number of other studies on Albania have been published in Italian as a result of the Italian interest in and occupation of that country under Mussolini's régime.

114 This volume of Mrs Hasluck's therefore constitutes a very important contribution to ethnography in English. Principally, it is true, it is concerned with the customary law of the Albanian highlands. But, as a means of understanding the fundamental logical basis of that code and how it works in practice, the author has been under the necessity of explaining the manner of Albanian life in considerable detail, and of illustrating it from time to time by the details of specific cases which illustrate the working of the unwritten law. We are thus given a great deal of information as to the composition of the Albanian family, and its mode of life, the general set up of the village and tribal life, and the nature and working of tribal assemblies. We are shown the methods of dealing with crimes against property or person, the conventions that govern, for instance, trespass, travel, and the feeding of flocks, or the guarding of houses by watch-dogs. We have detailed accounts of the administration of oaths, and of the imposition of

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